

DAYLIGHT

Creation Science for Catholics

Patrons

St. Thomas Aquinas [March]

St. Michael [Sept.]

St. Bonaventure [July]

Immaculate Conception [Dec.]

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STATEMENT OF POSITION

'DAYLIGHT' is a non-profit educational initiative, funded by subscriptions and donations, set up in response to the need for a specifically Catholic creation-science society. While recognising the valuable contribution made by Protestant scientists and groups, as Catholics we are not limited by the principles of Fundamentalism, "Sola Scriptura", or private interpretation of the Bible. We accept Christ's Church as the final authority on the true sense of the Scriptures. Therefore it is editorial policy not to publish views which attack Catholic dogma. Apart from this, the organisation, finances and editorship of 'DAYLIGHT' are independent of any other secular or religious group.

AIMS

- (1) To inform Catholics about the scientific evidence that supports belief in Special Creation as opposed to Evolution.
- (2) To demonstrate that the traditional Catholic doctrines related to Origins are in conformity with the discoveries of Science.
- (3) To encourage research, discussion and education in scientific issues related to the biblical, doctrinal, historical and moral teachings of the Catholic Church.

SUBSCRIPTIONS

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Hon. Secretary & Editor : Anthony Nevard B.Sc.

EDITORIAL

Teilhard is not read much these days. He doesn't need to be read. Once Teilhard had convinced enough clergymen that **religion must change for the sake of changing times**, his key role was soon forgotten, but his legacy remains. The liberal post-Vatican II world-wide revolution is **permeated** with the spirit of Teilhard. He is to this day as one of his **admirers** described him, "the priest who haunts the Catholic world."

Of course, the central problem in all this is not so much Teilhard but **EVOLUTION**; and the rejection of the belief in the historical reality of Genesis, and the existence of Adam and Eve.[...] Destroy Adam and Eve, you destroy **EVERYTHING**.

Because if Adam and Eve did not exist, then there is no such thing as Original Sin.

If there is no such thing as Original Sin, then there is no need to be **Redeemed** from Original Sin.

If there is no need for a Redeemer, then there is no need for Jesus Christ, the Second Person of the Blessed Trinity, to become man and die on the Cross for our sins.

And if there is no such thing as the Sacrifice of the Cross, then there is no such thing as the Sacrifice of the Mass.

So you see, when you reject Adam and Eve and accept Darwinism, Teilhardian evolution, whether you realise it or not, you have completely divorced yourself from the Roman Catholic Faith.

[From 'Crying in the Wilderness Newsletter', see p.22]

The following excellent article by Fr.David Becker testifies to the dangers of Teilhardism referred to above. Reading about his 'conversion' is both a joy and a spur to our efforts. But we need not only provide the true facts about Evolution, but also pray that people be open to the insights of Creationism.

"The Bible is not a textbook of Science", we are told. True ! Science textbooks always become out-dated !

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New York, N.Y. 10024

*Today the Darwinists are worried because
the developments of modern
science have shown that evolution is false.*

Creation or evolution? A call to intellectual conversion

By David R. Becker

■ The theory of evolution so permeates the texture of modern life that until recently I could not have conceived of challenging it. Evolution is entrenched as conventional wisdom at the universities, propagated as a worldview by the media, and taught as dogma in the schools. Basking in the reflected glory of the experimental sciences and enjoying a prestige it has not merited, evolution would seem to be solidly established, impossible to dislodge. Yet much the same might have been said of Marxism in Eastern Europe in the late 1980s, and in a few short years we have witnessed the extraordinary phenomenon of the widespread repudiation of that once solidly embedded ideology. It is interesting to speculate on what might be the scientific and theological

consequences were the world abruptly to conclude that Charles Darwin was as much in error as Karl Marx. Intrigued by this perhaps not so far fetched prospect I recently began studying the theory of evolution with a view to finding out what substantiating evidence can be adduced for evolution, and was startled to discover how flimsy the case for evolution really is.¹

The theory of evolution was not much discussed or debated in the Catholic culture that I grew up in during the 1940s and 1950s at St. Mary's Parish in Altoona, Pennsylvania. We Catholics accepted the story of creation in the Bible in a simple and straightforward way, and we were, therefore, creationists. As a student in public high school and later at Penn State

University I had to deal with the theory of evolution as a challenge to the Catholic Faith. I chanced upon a pamphlet authored by a Catholic priest which endeavored to harmonize the Faith with what evolutionists were saying: Our Catholic Faith and the Bible tell us WHAT God did, namely, that he created the universe and man, whereas the evolutionists tell us HOW God accomplished his creation, i.e., that his creative act was posited over vast periods of time and in a gradualistic manner.

I hesitated to embrace this idea because I had never been presented with what I considered convincing evidence for evolution, but in the end I accepted the WHAT and HOW formula as a "tentative synthesis." In retrospect I regard that decision as an act of intellectual dishonesty and I feel that I should have pressed the search for the EVIDENCE for evolution. With the acceptance of the WHAT and HOW proposition the camel of evolution got its nose into the tent of my mind, and over the next thirty years it inched its way in completely and all but displaced the God of Creation and the Catholic Faith.

As a seminarian at St. Francis Seminary in Loretto, Pennsylvania I encountered the writings of the French Jesuit priest, Pierre Teilhard de Chardin, which dealt with how the Catholic Faith could be harmonized with evolution. I knew of the *Monitum* issued by the Church authorities forbidding seminarians from reading his works, but sometimes forbidden fruit proves irresistible, and I plunged into an avid reading of all the writings of Teilhard I could get my hands on.

Teilhard set forth no evidence for evolution. His starting point was that evolution had been incontrovertibly estab-

lished by science as a fact. I had qualms of intellect and knew I should be seeking the EVIDENCE that presumably supported that contention. But the more I read the more I became captivated by his vision of the universe, and the more I believed he was providing the key insight which opened the way for the great rapprochement of the Church with modern culture. If the Church needed "aggiornamento," surely here was the vision that could propel the needed modernization of the Church. My attraction circa 1962 to Teilhard's theories was much like the sentiment of Charles Darwin's elder brother Erasmus who, after reading his copy of the "Origin," wrote back: "The *a priori* reasoning is so entirely satisfactory to me that if the facts won't fit it, why so much the worse for the facts."²

In the years immediately following the Second Vatican Council I was caught up in the enthusiasm for change that became such a strong current within the Church. Evolutionary philosophy with its notion of progress through change seemed to provide a logical framework for understanding the changes the Church was undergoing. By the mid-seventies, however, many people, including myself, began wondering if the changes we were experiencing really amounted to progress after all. As we discarded elements of our liturgical tradition, jettisoned our devotions, and re-formulated our dogmatic and moral theology we began to face the ever more insistent question, What must we keep? If there is much of our tradition that is expendable, is there not a center core which is of the essence and hence unchangeable? Is there not an irreducible *Depositum Fidei* which we have received as a gift from Jesus and which must be preserved from the eroding tides of change?

It was in regard to the Deposit of Faith that the philosophy of evolution began to show its malice. According to this philosophy nothing is exempt from SUBSTANTIAL change. Everything is in process of becoming something else, hence the notion of an unchangeable deposit of faith is seen as an illusion. Furthermore evolutionary philosophy sees all events on a time scale which assigns value to those events according as they are more or less evolved. Hence Vatican II is of greater value than Vatican I, and of far greater value than Trent or the earlier Councils, because it represents a more recent stage of the evolution of the Church. The ancient Councils like Nicaea and Ephesus can be dismissed lightly as representing a comparatively primitive and relatively unevolved stage of the Church's development. And Jesus himself, being even farther back in time, can be ignored as a marginal Jew, and his teaching readily replaced by "liberation theology" or "feminism" or any other fad of the 20th Century which is by definition more fully evolved than the thought of anyone of the 1st Century.

Alarmed by the pernicious effect of evolutionary theory on Catholic theology and determined to preserve the deposit of faith that is our Catholic heritage, I began studying the arguments for evolution, and was soon appalled by the dearth of supporting evidence. My faith in evolution collapsed, and straightaway I came to the realization that I was a creationist.

A full presentation of the case against evolution is beyond the scope of this brief article. I propose here merely to mention nine points which can be particularly persuasive as one undergoes intellectual conversion on the evolution-creation issue.

1. Acceptance of the theory of evolution logically requires the simultaneous

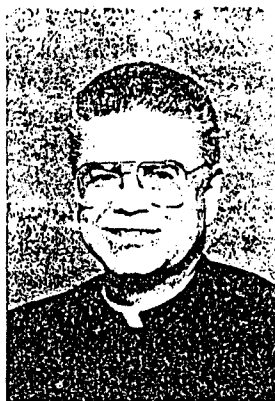
acceptance of the scientifically untenable theory of spontaneous generation. At one time the superstition was widely held that mice and rats and other vermin came from garbage and refuse dumps. But in 1668 Francesco Redi performed a landmark experiment in which he proved that vermin breed in garbage, they don't come from it. His experiment established the fundamental law of biology, that life comes from life, not from non-life. This law of biology was confirmed in the 19th Century by further experiments of Louis Pasteur. But if evolution is true this basic law of biology has to be violated at some point in the evolutionary process in order for the process to cross the threshold from non-life to life.

Since the experiments of Redi and Pasteur science has never been able to discover a single case of spontaneous generation. Yet in the belief that spontaneous generation is possible evolutionists were able to persuade the U.S. Government to spend a great deal of money on the Viking I and II space missions to Mars which were designed to observe any trace of life that might have existed on that planet. Mars was seen as a great natural laboratory, and if any traces of life could have been detected they would have constituted evidence that perhaps life evolved from non-life. But the Martian soil was found to be completely sterile with no evidence whatever that life had ever evolved there. The significance of Viking I and II for us here on earth is that the basic law of biology has been confirmed, and spontaneous generation-evolution can be more clearly seen as the superstition it really is.

2. Evolution contradicts the Second Law of Thermodynamics. Evolution presupposes that over the long sweep of evolutionary history matter has been complexifying itself, the movement being

from disordered or random matter such as hydrogen gas to highly ordered matter such as the human brain. But the Second Law of Thermodynamics states that the quality of matter is developing in the opposite direction, from order to disorder, from complexity to simplicity. In other words the universe is in a process of decay or increasing entropy, the very opposite of what evolution presupposes and requires.

3. The fossil record which Darwinists hoped would confirm the theory of evolution is actually hostile to evolution. According to Dr. Roberto Fondi, Professor of Paleontology at the University of Siena, the fossil evidence in favor of evolution is not only extremely rare but highly questionable. He points out that if evolution had in fact taken place, fossil evidence for it would be abundant and incontestable.³ Wallace Johnson, noted writer on the subject of evolution, has stated that "if life began with simple forms and steadily progressed upwards into more and more complex creatures to culminate in man, the fossils should record the process step by step. If creatures evolved, there would have lived and died and been fossilized innumerable intermediate creatures, steadily bridging the transitions between one kind and the next kind. In fact, there would have been so many intermediates, in successive stages of transition, that we should now have difficulty finding fossils of the perfected kinds amid the overwhelming profusion of transitional fossils. Scientists have been digging for well over a hundred years searching for transitional fossils. Innumerable fossils have been unearthed, but not one fossil of an intermediate kind. There is not a single transitional fossil to bridge the gaps between perfected kinds."⁴



Reverend David Becker, a priest of the Diocese of Altoona-Johnstown, is Pastor of St. Mary's Parish in Shade Gap, Pennsylvania, and Chaplain at the State Correctional Institute at Huntingdon. He attended St. Francis Seminary in Loretto, Pennsylvania, and the Gregorian University in Rome, and was ordained in 1966. His pastoral experience includes five years as a Chaplain in the U.S. Navy. This is his first article in HPR.

In October 1980 a famous convention was held in Chicago of the world's leading evolution experts. The experts admitted that after 120 years of digging up the fossil record it was clear that there are no fossil links between one species and another. *Newsweek* magazine (11-3-80) printed this account of the conference: "The missing link between man and ape . . . is merely the most glamorous of a whole hierarchy of phantom creatures. In the fossil record missing links are the rule. . . . The more scientists have searched for the transitional forms that lie between species, the more they have been frustrated. . . . Evidence from the fossil record now points overwhelmingly away from the classical Darwinism which most Americans learned in high school; that

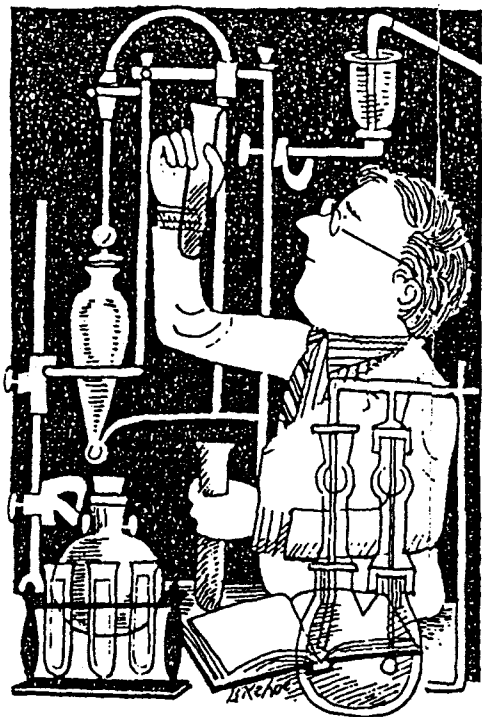
new species evolve out of existing ones by the gradual accumulation of small changes, each of which helps the organism survive and compete in the environment.”⁵

4. The argument for evolution based on supposed “ape men” has dissolved. Evolutionary theory presupposes polygenism, i.e., not one first man, Adam, but groups of brutish men and women mutating from parents who were not human. The average man now believes that there were strange creatures in pre-historic times not quite men and not wholly animal, and we are being told in the name of science that these specimens existed and that we come from them. Evolutionists have tried on various occasions to proffer some sort of evidence even if extremely fragmentary for this thesis that we are descended from primitive ape-like men who were the transitional form or link between the apes and homo-sapiens. In 1922 someone found an unusual molar tooth in Nebraska, and for five years “Nebraska Man” was hailed as one of our ancestors, until closer scrutiny revealed that “Nebraska Man” was nothing more than a pig’s tooth. “Neanderthal Man,” once thought to be one of our ape-like predecessors, is now, after the investigations of Marcellin Boule and Douglas Dewar, regarded as just another group of homo sapiens. Another famous ape man, “Piltdown Man,” is today dismissed as a proven fraud. “Java Man” discovered in 1891 by Dr. Eugene Dubois, was later renounced by Dubois himself who completed his study by concluding that “Java Man” was really just an ape.

5. The argument for evolution based on so-called vestigial organs has evaporated. The so-called vestigial organs are those organs in man, as well as in various animals, which evolutionists regard as

useless but as having been useful in a former evolutionary age. Practically all of the so-called vestigial organs, especially those in man, have been proved in recent years to have definite uses and not to be vestigial at all. The thymus, for example, once claimed as vestigial, has been found to be the master gland which protects the body against infectious diseases. Some other examples of “vestigial” organs are the thyroid gland, the appendix, the tonsils, the coccyx, the pineal gland, and ear muscles. At one time evolutionists listed about 180 such vestigial organs in man. Practically none is claimed today.

6. The argument for evolution based on embryology is now discredited. Until fifty years ago biology was dominated by the so-called “biogenetic law” propounded by Darwin’s zealous ally, Ernst Haeckel. The “law” asserted that the embryo re-enacts the stages of its past evolution, and was often expressed in slogan form: “Ontogeny recapitulates phylogeny,” ontogeny being the development of the embryo and phylogeny being the supposed evolutionary development of the species. In the case of man it was taught that the human embryo began life as a marine protozoan, developed in a watery environment into a worm with a pulsating heart, then into a fish with gill slits and a two chambered heart, then into an amphibian with a three-chambered heart and a mesonephros kidney, then into a mammal with a four-chambered heart, metanephros kidney and a tail, and finally into a human being. In this way, the human embryo actually retains the “vestiges” of its former evolution by recapitulating its major phases. “The rationale for this strange idea,” says Dr. Henry Morris in his book “Scientific Creationism,” “apparently was that the new evolutionary stages of the kind of adult animal



were acquired by a sort of extension of the embryonic development corresponding to its previous stage, but that the embryo always had to go through all its previous stages first to get to the new stage. Modern studies in molecular genetics have shown the impossibility of such concepts. The DNA for a man is not the DNA for a fish, nor is it the DNA for a fish with something new added. The DNA for each kind is uniquely programmed to produce its own kind, not to produce a temporary replica of some other kind."⁶

The pseudolaw of recapitulation was emphasized by Darwin in 1859 and vigorously spread by Ernst Haeckel, starting with a publication in 1866. Unfortunately some of Haeckel's work involved scientific dishonesty, as is now well recog-

nized.⁷ In spite of this, certain of his diagrams have been reproduced uncritically through generations of biology textbooks to further the teaching of evolution.⁸

7. The aspect of evolutionary theory that holds genetic mutations to be the mechanism for evolutionary changes is being seriously challenged by advances in modern genetics. Evolutionary theory demands mutations that are in some sense positive, and that presumably give the organism some advantage for competition in the environment and for reproduction. Modern genetic science has shown that virtually all mutations are negative, i.e., harmful to the organism and disadvantageous for reproduction. In man, for example, some common mutations are cleft palate, Siamese twins, Down Syndrome. Over ninety-nine percent of mutations are harmful and many are lethal.

Evolutionary theory has relied on the idea of complex organisms developing from simple, relatively non-complex forms. But there is really no such thing as a simple organism. Even single cell organisms have an amazing complexity, and are programmed to reproduce in a very exact way with virtually no scope for changing or mutating into a different species. The DNA cell replicating system is awe-inspiring to modern geneticists precisely for its fantastic reliability in producing cells that are identical replicas of the parent cells. The DNA replicating system is tightly programmed with practically no margin for error, not a haphazard system in which variants are apt to pop up easily at any time. The marvel is that mutations happen at all. Such accidents are rare and nature operates to protect the organism from any such mutation that does occur by tending gradually to eliminate the new trait.

Within the gene pool of any species

there is great potential for diversity, and by selective breeding varieties can appear, but always within strict limits. Apples are not transmutable into oats, nor oats into apples. Cows are not transmutable into horses nor horses into cows. With all the experience we have with breeding of plants and animals, there has never been a single case of the development of a new kind of plant or animal not fertile with the parent species and able to reproduce on its own. A new species would require new genes. The theory of evolution provides no explanation of where the new genes for the developing species might come from, and is therefore a useless theory to the geneticist.

8. Classical Darwinism, the theory that new species evolve out of existing ones by the gradual accumulation of small mutational changes, each of which helps the organism better to compete and reproduce, has been repudiated by evolutionists. At the famous Chicago convention of the world's leading evolutionists in 1980 most of them agreed that natural selection cannot be the primary mechanism for producing evolution, and they demoted natural selection to a very minor role in the evolutionary process. The true task of natural selection is to conserve the quality of a species, not to transform it into a different species. Darwin based his theory of evolutionistic natural selection on a false analogy: if man, using artificial selection, can breed better animals, surely nature, using natural selection, can do likewise and on a bigger and better scale without limit. Darwin's analogy ignored the stringent rules of artificial selection: (a) Mating must be restricted to selected individuals; (b) The selected stock must be isolated and protected. Natural selection cannot apply these rules in the wild.

9. The theory of punctuated equilib-

ria, the theory which replaced Darwinian selection, is itself doomed to extinction by the lack of any substantiating evidence. Impressed by the lack of confirmation of evolution in the fossil record most modern evolutionists have embraced some form of the "punctuated equilibrium" hypothesis first elaborated by Dr. Richard B. Goldschmidt in 1940. The basic idea is that evolution proceeds not by an accumulation of small changes but rather by a few quantum leaps. For vast periods of time the organism will be in a state of reproductive equilibrium and then all of a sudden a drastic change will occur, such as a bird hatching out of a dinosaur egg. Because the change takes place as a leap or saltation, no evidence of the change is left in the fossil record. Punctuated equilibrium is current dogma amongst evolutionists, but the ordinary man in the street has to wonder that such an implausible theory can be taken seriously. Devotees of "punk eke" may insist that birds hatch out of dinosaur eggs, but if this is science so is Cinderella. In that fairy tale a pumpkin turns into a carriage, and mice turn into horses, but we do not call it science.

The punctuated equilibrium theory may have had some plausibility in the "magical" era before the discovery of DNA. But the discovery of the DNA replicating system catapulted us into the "post magical" age of mature genetic science in which it is inconceivable that by some natural process dinosaur DNA could be transmuted into the DNA of birds. Neither the science of genetics nor any other science is advanced by such wild speculations, but only by setting forth reasonable hypotheses supported by validating evidence.

Having given nine reasons why evolution is no longer a credible theory I hasten

to add that there are many more reasons which could be cited. I have limited the list to those which I find most cogent.

It is said that in England over a century ago there was a bishop's wife who stated: "I do hope that what Mr. Darwin is saying is not true; and if it is, I hope it does not become generally known."¹ Today the tables are turned and it is the Darwinists and evolutionists who are worried, because the developments of modern science have shown that evolution is false. The evolutionists are hoping in their turn that this does not become generally known. If this article succeeds in any way in making the falsity of evolution generally known, it will have achieved its intended purpose. All praise to God the Father Almighty, CREATOR of heaven and earth.

¹ The following resources have proved helpful in discerning the weaknesses of the theory of evolution: (1) *Darwin On Trial* by Philip E. Johnson (Intervarsity Press); (2) *Scientific Creationism* by Henry M. Morris (Master Books); (3) *Evolution: A Theory in Crisis* by Michael Denton (Alder & Adler); (4) *The Long War Against God* by Henry M. Morris (Baker Book House); (5) *Teilhardism and the New Religion* by Wolfgang Smith (Tan Books);

² "Evolution, Fact Or Belief" videotape.

³ *Evolution?* by Wallace Johnson (Perpetual Eucharistic Adoration, Inc.), p. 23.

⁴ *Newsweek* (11-03-80), pp. 95, 96.

⁵ *Scientific Creationism* by Henry M. Morris, Ph.D. (Master Books), pp. 76, 77.

⁶ A summary of the evidence for such a serious charge is included in an article by Wilbert H. Rusch, Jr., "Ontogeny Recapitulates Phylogeny," "Creation Research Society Annual," June 1969, pp. 27-34.

⁷ Cf. *A Case for Creation* by Wayne Frair and Percival Davis (Moody Press) (Available from CRS Books, P.O. Box 28473, Kansas City, MO 64118), p. 41.

⁸ *Evolution?* by Wallace Johnson (Perpetual Eucharistic Adoration, Inc.), p. 1.

(6) *Evolution* by Wallace Johnson (Perpetual Eucharistic Adoration, Inc.); (7) "Evolution, Fact Or Belief," videotape featuring five eminent scientists opposed to the theory of evolution: (a) Roberto Fondi, Ph.D., Professor of Paleontology at University of Siena; (b) Giuseppe Sermoniti, Ph.D., Italian microbiologist and geneticist; (c) Edward Boudreaux, Ph.D., Professor of Physical Chemistry at University of New Orleans; (d) Guy Berthault, member of the French Geological Society; (e) Maciej Giertych, geneticist at Torun University in Poland.

Resources 1 through 4 are available from Institute for Creation Research, P.O. Box 1606, El Cajon, CA 92022. Resources 6 and 7 are available from Keep the Faith, 141 Main Ave., P.O. Box 1069, Clifton, NJ 07014-1069.

⁹ *The Evolution Hoax Exposed* by A. N. Field (Tan Books), p. 51.

"Alarmed by the pernicious effect of evolutionary theory on Catholic theology and determined to preserve the deposit of faith that is our Catholic heritage, I began studying the arguments for evolution, and was soon appalled by the dearth of supporting evidence. My faith in evolution collapsed, and straightaway I came to the realization that I was a creationist."

Fr. David Becker

Isn't this what Pope Pius XII warned the clergy in 1950? How different the history of the past forty years could have been if most of them had obeyed him! We can help restore the Church by re-educating Catholics through our priests.

Credentials of scientists featured in the video:

EVOLUTION: FACT OR BELIEF?

Peter Wilders, Presenter

featuring

Roberto Fondi PhD	- Paleontologist
Giuseppe Sermonti PhD	- Microbiologist/Genetecist
Guy Berthault ("Polytechnicien")	- Sedimentologist
Edward Boudreaux PhD	- Physical Organic Chemist
Maciej Giertych PhD	- Genetecist

Roberto Fondi

Paleontologist. Ph.D. Prof. of paleontology at University of Siena. His extensive writings include, "Dopo Darwin, Critica All'Evoluzionismo" ("Since Darwin: A Critique of Evolutionism") (Rusconi Libri, Milan) and "The Organicistic Revolution". La révolution organiciste" (Livre-Club du Labyrinthe, Paris) and "Mas alla de Darwin" (Ediciones UNSTA -Argentina). Member of the "Centro Internazionale di Comparazione e Sintesi" and correspondent member for Italy of the Centre in Argentine.

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della

Giuseppe Sermonti

Italian microbiologist and geneticist. Ph.D. Previously Prof. of genetics at University of Palermo and University of Perugia. Doctor of Agronomy and Biology. Past director of International School of General Genetics. Member of Italian Genetic Society and Italian Society for Molecular Biology. Director of the Institute of Histology and Embryology (1974). Vice-president of the 14th International Congress of Genetics (Moscow 1979). Editor in Chief of "Biology Forum" (Rivista di Biologia). Numerous technical publications (speciality in microorganisms). Research publications on application of genetics to antibiotic producing microorganisms; discovered (with G. Pontecorvo) sexual process in *Penicilium chrysogenum*.

Publications include:

"Genetics of Antibiotic Producing Microorganisms" (Wiley & Sons London);

"Il Crepuscolo delle Scienismo" (Rusconi, Milan);

"La Mela di Adamo e la Mela di Newton" (Rusconi, Milan);

"Genetica Generale" (Boringhieri, Turin);

"Il Regni, il Filo e la Vespa" (Mondadori, Milan);

"Le Forme della Vita" (Armando Armando);

"Dopo Darwin, Critica all'Evoluzionismo" (jointly with R. Fondi). Address: Formello, Roma, Italy.

Guy Berthault

Graduate of the Ecole Polytechnique in France, member of the French Geological Society, experimental results published by the French Académie des Sciences - Comptes-rendus, Paris, t. 303, Série II, No. 17 - 1986, p. 1569-1574. Comptes-rendus, Paris, t. 306, Série II, No 11 - 1988, p. 717-724. Publications include "La Restructuration Stratigraphique" CESHE, Place du Palais de Justice 3, B 7500 Tournai, Belgium). Currently (1990) directing programme of sedimentology experiments with State University of Colorado (Engineering Center) in the U.S.A.. Address: 28, Boulevard e.

Edward Boudreaux

Ph.D. Tulane University, New Orleans 1962. Research area: Quantum Chemistry, Electronic Structure and Chemical Bonding, Magnetochemistry, High Temperature Super Conductors. Professor at University of New Orleans.

1. Books: "Numerical Tables of Two-Center Overlap Integrals" (jointly with L.C. Cusachs and L.D. Dureau) W.A. Benjamin, Inc., New York 1970;
2. "Theory and Application of Molecular Paramagnetism" (with L.N. Mulay) John Wiley and Sons, New York 1976;
3. "Theory and Applications of Molecular Diamagnetism" Wiley and Sons, New York 1976;
4. "Elementary Aspects of Chemical Periodicity" Paladin House Publishers, Illinois 1977.

Published Proceedings and Book Chapters include: "Pseudo-relativistic Calculations on the Electronic Structure and Spectrum of PtCl⁻" - Proceedings of the NATO Advanced Study Institute on Relativistic Complexes (University of British Columbia, 1981); "Diamagnetism" in "Concise Encyclopedia of Solid State Physics", Addison-Wesley Publishing Co. Inc. 1983 and 1989.

26 articles published in scientific journals. 50 papers presented in U.S.A and Europe, latest - invited speaker on Chemical Aspects of High Tc-Superconductor, PACIFICHEM '89 Hawaii December 1989. Member of National American Chemical Society Committee on Chemical Education in Inorganic Chemistry. Chairman of First Southeast-Southwest Theoretical Chemistry Conference - UNO, 1985. Address: Lakefront

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Ph. D. University of Toronto in plant physiology.

Lectures population genetics at the Torun University.

Polish delegate to the International Union of Forest Research Organisations.

Chairman of the IUFRO Council for Poland.

Leader of the Physiology subject group S2.01.00.

Member of the Polish Genetics Society.

Member of Polish Forest Science Society.

Member of Polish Biometrical Society.

90 publications in scientific journals.

Member of the editorial board of "Silvae Genetica" - W. Germany, and "Arboretum Kornickie" - Poland. Address: Polish Academy of Sciences, Institute of Dendrology, PL 62 035 Kornik, Poland.

Part 1

- 1926 Fr. de Chardin's Superiors in the Jesuit Order forbade him to teach any longer.
- 1927 Holy See refused the "Imprimatur" for his book "Le Milieu Divin".
- 1933 Rome ordered him to give up his post in Paris.
- 1939 Rome banned his work "L'Energie Humaine".
- 1941 de Chardin submitted to Rome his most important work "Le Phenomene Humain".
- 1947 Rome forbade him to write or teach on Philosophical subjects.
- 1948 de Chardin was called to Rome by the Superior General of the Jesuits who hoped to acquire permission from the Holy See for the publication of his most important work "Le Phenomene Humain". But the prohibition to publish it issued in 1944, was again renewed. de Chardin was also forbidden to take a teaching post in the "College de France".
- 1949 Permission to publish "Le Groupe Zoologique" was refused.
- 1955 de Chardin forbidden by his Superiors to attend the "International Congress of Paleontology". Fr. de Chardin died suddenly this year.
- 1957 The Supreme Authority of the Holy Office in a decree dated 15th November, forbade the works of de Chardin to be retained in libraries including those of Religious Institutes. His books were not to be sold in Catholic bookshops and were not to be translated in other languages.
- 1958 In April of this year, all Jesuit publications in Spain ("Razon Y Fe", "Sal. Terrae", "Estudios de Deusto") etc., carried a notice from the Spanish Provincial of the Jesuits, that de Chardin's works had been published in Spanish without previous ecclesiastical examination and in defiance of the decrees of the Holy See.
- 1962 A decree of the Holy Office dated 30th June, under the authority of Pope John XXIII, warned that "... it is obvious that in philosophical and theological matters, the said works (de Chardin's) are replete with ambiguities or rather with serious errors which offend Catholic doctrine. That is why ... the Rev. Fathers of the Holy Office urge all Ordinaries, Superiors, and Rectors ... to effectively protect, especially the minds of the young, against the dangers of the works of Fr. Teilhard de Chardin and his followers". (AAS, 6th August 1962).

1963 The Vicariate of Rome (a Diocese ruled in the name of Pope Paul VI by his Cardinal Vicar) in a decree dated 30th September, required that Catholic booksellers in Rome, should withdraw from circulation the works of de Chardin, together with those books which favour his erroneous doctrines. The text of this document was published in daily "L'Aurore", of Paris, dated 2nd October 1963, and was reproduced in "Nouvelles de Chretiente", 10th October 1963, p. 35.

Conclusion. Popes Pius XI, Pius XII, John XXIII, and Paul VI, endeavoured to prevent the spread of the modernistic errors of this pseudo-scholar, who, as he himself confessed in a letter to a priest friend, has apostatized but deliberately remained within the Church to more easily spread his errors. (See "The Strange Faith of Teilhard de Chardin, by Henri Rambaud.)

Part 2

The above paragraphs give an outline of the attitude of the Holy See and de Chardin's own Religious Superiors to his doctrine and to his books. We will now see what in fact has happened on diocesan and parish levels.

To neutralize the decrees of the Holy See and the prohibitions of Fr. Teilhard de Chardin's writings, and to facilitate the spread of his erroneous doctrines into seminaries, schools, colleges, convents, etc. a systematic campaign was set in motion by the Modernists in the Church. They hinged their movement around three points - (1) that the "monitum" ("warning") of the Holy Office (30th November 1957) and the repeated "monitum" (30th June 1962) have been misunderstood and in fact are now disregarded by the Holy See itself. (2) That His Holiness, Pope Paul VI has made a statement praising the works of "de Chardin" as "indispensable"; and (3) that while certain points of de Chardin's works may be contested, that on the whole his works are perfectly reconcilable with the Church's teaching, and in fact give a new, deep, and exciting "insight" into Catholic theology. He is hailed as the Thomas Aquinas of the "enlightened age" of the Church.

Before refuting those three contentions of the Modernists, readers of this "Newsletter" may wonder how his works came to be published after his death, considering that both the Holy See and his own Religious Superiors forbade their publication. The answer to this problem is simple. de Chardin made a will appointing his one-time secretary, Mlle Jeanne Mortier, as his executrix, a will which he could only have made in conflict with his vow of poverty. Within

weeks of his sudden death on 10th April 1955, "progressive" elements within the Church and some outside it, had taken steps to publish his works. So in an act of disobedience to his Superiors and Holy See and in violation of his vows of poverty, was born the "vade-mecum" of the Neo-Modernists, and a new and all-embracing undermining of Catholic Theology was perpetrated.

Now to answer the points referred to in the second last paragraph.

- (1) The "monitum" of the Holy Office (1957) and the new monitum (1962) have been misunderstood. This is an absurd statement, as both "Monita" make it crystal clear what they are intended to convey – a solemn warning to all the faithful and clergy of the dangers inherent in the works of de Chardin. That the "monita" made specific reference to certain categories of people and institutions – seminaries and religious communities – had only one meaning, viz., that they above all must be protected from the poison of de Chardin's works. It is just ludicrous to read in the paper published by the "Teilhard de Chardin Association" of America, that "Nothing whatever is said to forbid seminarians and religious novices from reading de Chardin's works or having them in their personal library . . . nor are laymen outside seminaries warned against Teilhard". When the Liberalistic-minded "progressives" indulge in the very type of "distinctions" which they so ruthlessly condemn Catholic theology and Canon Law for, it is time to say to them "We have had enough". It is lamentable to find that this same "Teilhard de Chardin Association of America" leaflet being sent out to supporters of the "Catholic Truth Society" of England and Wales, who object to the open sale of de Chardin's works in our own Catholic Truth Society. Yet I possess one with the signature of the General Secretary, C.T.S., London, dated 27th August 1971.

The "monita" have not been disregarded by the Holy Sec. The Modernists have only their own statement to support this contention. In refutation we have the following:

- (1) A query sent to the Sacred Congregation for the "Doctrine of the Faith" asking this precise question, was answered by the same Congregation through the Apostolic Delegate in Washington, that "THE JUDGEMENT AND DISPOSITIONS MADE BY THE CONGREGATION CONCERNING THE WRITINGS OF TEILHARD DE CHARDIN, HAVE NOT BEEN CHANGED. THUS THE "MONITUM" OF 30th JUNE 1962, CONTINUES IN EFFECT" (8th March 1967).
- (2) Further re-affirmations (20th October 1967; 23rd March 1970, and 4th August 1971) coming from Apostolic Delegations but on the instructions of the Congregation of the

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Doctrine of Faith, removes all possibility of doubt on this matter.

- (2) Pope Paul VI is quoted in the leaflet issued by the "Teilhard de Chardin Association" of America as saying to Cardinal Feltin in the fall of 1963, "Le Pere Teilhard est indispensable a notre temps; son apologetique est "necessaire" (Fr. Teilhard is indispensable for our time; his apologetics are necessary" - English).

It will be noted that no date is given for this alleged statement, other than in the fall of 1963". If true it would mean that what Pope Pius XII described as a "cesspool of errors" in reference to de Chardin's works, now in the days of Paul VI becomes "indispensable". To clear away any doubt as to the credibility of this 1963 statement, the question was asked of the Congregation for the Doctrine of the Faith, and in the same reply mentioned already in this article (8th March 1967) the following reply was given by the Congregation through the Apostolic Delegate in Washington:

"I CAN AUTHORITATIVELY INFORM YOU THAT THE HOLY FATHER HAS NEVER IN PUBLIC OR PRIVATE, MADE THIS STATEMENT, THAT FATHER DE CHARDIN IS GOOD AND VERY NECESSARY FOR OUR TIMES."

We hope in the light of this reply, that our own Catholic Truth Society for England and Wales will discontinue sending out justifications which have no basis, for their action of having the works of de Chardin on sale in the C.T.S. shops.

- (3) It is contended that while certain points of de Chardin's works may be questioned, on the whole his works are perfectly reconcilable with the Church's teaching and in fact give a new, deep, and exciting "insight" into Catholic Theology. This statement is a figment of the imagination. Whatever may be said of de Chardin's work, its logical coherency into one whole, cannot be disputed. One of the greatest scholars on de Chardin and one who has retained his Catholic Faith (so necessary if one is to judge what is deviating from it) is Cardinal Journet. His verdict on the works of Teilhard is as follows: "de Chardin's works are disastrous . . . his synthesis is logical, and it must be rejected or accepted as a whole; but it contradicts Christianity. . . . If one accepts de Chardin's explanation one must reject the Christian notion of Creation, Spirit, God, Evil, Original sin, the Cross, the Resurrection, Divine Love, etc." (Nova et Vetera, October-December 1962). Vatican II, in its Constitutions "Lumen Gentium", "Dei Verbum", "Gaudium et Spes" have

re-affirmed the traditional Catholic Church teaching, and it follows that what is incompatible with the Church's doctrine must be rejected.

Final conclusion. The Faithful have no option but consider de Chardin's works as dangerous to their Faith and hence have a moral duty to avoid them. Priests and clerical students can only study them as to be armed against false doctrine. No clerical student is justified in considering de Chardin as a second St. Thomas Aquinas – he is a false prophet. The “monita” of the Holy See still continue and there is a moral duty to respect and obey them. Teilhard tried to found a new religion. He wrote to a friend – “His dominant interest and pre-occupation was to establish and diffuse a new religion – call it a better Christianity if you will, in which the personal God ceased to be the great Neolithic proprietor of former days and becomes the soul of the world that our religion and cultural stage calls for” (private letter, 26th January 1936).

Teilhard was a “MONIST”, that is, there is only ONE BEING, and that being is in MOTION (Evolution).

Teilhard was a “PANTHEIST”, that is, God and Creation are identical. Teilhard was proud of his “pantheistic” outlook and boasted so.

Teilhard was a “COLLECTIVIST”, that is man existed for society, not vice versa. No wonder his works were always welcomed by Communists.

Teilhard was a “SECULARIST”, that is, he identifies science with religion, there is no supernatural. God is a “cosmic force” ever evolving, and he is depending on man more than man upon God.

To the scientist Teilhard was a poet and a visionary; to the Catholic theologian he was an ANTHROPOLOGIST, and to the Modernist of our day, he was a PHILOSOPHER AND THEOLOGIAN, the THOMAS ACQUINAS of our age.

In the last analysis of this man's philosophy, it is overlooked that he is also the Founder of modern RACISM, that is, his belief in the radical difference in the nature and potentialities of the diverse human “races”. For de Chardin, the “race” had not a common origin and so racial equality was precluded. This aspect of Teilhard's life seems to be deliberately concealed, as his liberalistic followers would fail to capture popular opinion if his adhesion to racism was better known. Those who take part in street “Demos” today clamouring for the equality of the races on all levels of human life, as in great part devotees of Teilhard and his sociology. “The Phenomenon of Man” is not always brought to its logical conclusions.

In the light of this periscope on Teilhard and what it reveals, one can perhaps better understand the unfortunate extremism of some

groups at work in the United States of America, that recently petitioned Cardinal Cook for the disinterment of the mortal remains of the Jesuit from the consecrated soil of the Catholic cemetery where he lies buried. Their argument is that it was the removal of the mortal remains of Wycliff from consecrated ground that finally brought home to the Church of his day, the extent to which he had deviated from Catholic doctrine.

We can expect continuous praise for Teilhard from the ranks of the Modernists. Much of their intellectual prestige hinges on or around the claims they make on behalf of their idol. If he should fall from the place of honour and glory assigned to him by his supporters, it would mean a death blow to our Neo-Modernists. We must be prepared for more alleged statements in his favour coming from the highest in the Church – it has succeeded in the past and there is no reason why it should not succeed in the future. Good Pope John XXIII, so promptly cited for holding every doctrine in the Modernists' litany, is quoted by the "Teilhard de Chardin Association" as stating – that the "monitum" of the Holy Office was "regrettable", and some faceless member of the Bavarian Academy of Sciences, was told to "ignore it". All efforts to substantiate this claim (so much at variance with Pope John's uncompromising attitude on doctrine) have completely failed, and we can only conclude that it is like the statement put onto the lips of Pope Paul VI, that Fr. Teilhard was "indispensable".

Rev.Fr.John W.Flanagan, S.T.L., D.C.L.

Secretary of the Catholic Priests Association
(now defunct)

[first published in C.P.A. Newsletter, vol.1, 1971]

Despite some dated aspects of the above article to which Fr.Flanagan (since deceased) was responding, it includes much useful material. More recent information regarding issues raised here would be welcomed for an updated article. Ed.

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AL3 6BL. Tel: (0727) 868427.

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[3] The Keys of Peter, 157 Vicarage Road, London
E10 5DU.

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London SE6 2EJ. Tel:081-461-0896

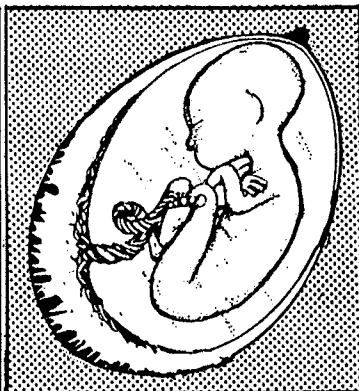
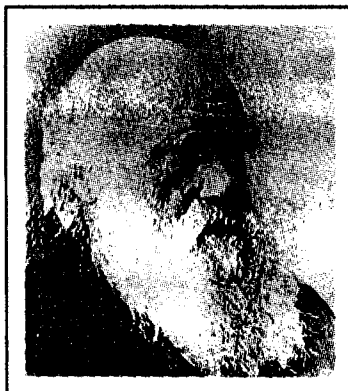
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EVOLUTION and the SANCTITY of LIFE



by Geoff Chapman

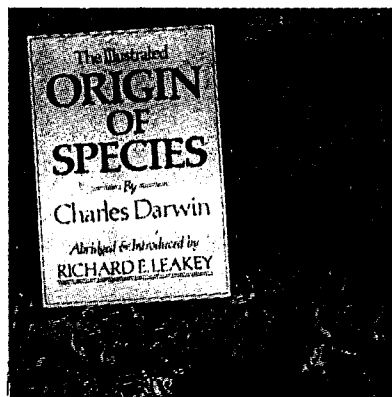
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'If man is not made in the image of God, nothing then stands in the way of inhumanity'.

—Dr. Francis Schaeffer

DARWIN'S LEGACY:

ALTHOUGH Darwin's theory of Evolution was soon widely accepted by scientists and academics, a few at least recognised what the legacy of such a theory might be. After all, Darwin had subtitled his *Origin of Species* 'The preservation of favoured races in the struggle for life', and applying this principle to human life involves some horrifying implications.



When Prof. Sedgwick, the Cambridge geologist, read Darwin's book, he predicted that if Darwin's teachings were accepted humanity 'would suffer a damage that might brutalize it and sink the human race into a lower grade of degradation than any into which it has sunk since written records tell us of its history.'¹ As we look at our increasingly cruel and violent society, is it not clearly evident that Sedgwick's grim prophecy, made over a century ago, has come true? Human life has become cheap and disposable. Murder, rape and other violent crimes are commonplace. Abortion is widely accepted, and there is pressure in some quarters for the legalisation of infanticide – the killing of newly-born handicapped infants – and euthanasia, or 'mercy killing' of the elderly.

What part has evolution played? Just this: for several generations this theory has been taught in schools and colleges as though it were **fact**. The evolutionary-humanistic philosophy dominates most people's thinking, and few ever pause to consider whether all they have been taught is actually true. Yet there is no real scientific evidence to support the idea that man has evolved over hundreds of millions of years from single-celled organisms in the ocean, via fish, amphibians, reptiles and mammals. Most evolutionists believe that this evolution from 'molecules-to-man' has

occurred quite by chance, without the involvement of a Creator. As Richard Leakey said in his television series: 'We are here as the result of a series of accidents. There was nothing pre-planned about mankind.'² Most people, therefore, have been brain-washed into believing that they are nothing but advanced animals, and it would be very surprising if this did not affect the general attitude towards human life, its value and its dignity.

KILLING THE UNWANTED:

Evolution is all about the 'survival of the fittest', and the elimination of the imperfect, whether born or unborn, has been regarded as a way of assisting the evolutionary process. Pregnant women are often scanned so that abnormalities in the unborn child can be detected. If such defects are observed, the mother is offered the option of 'terminating' the pregnancy. However, the majority of abortions, now running at the horrific pace of one abortion every 3 minutes in Britain – hundreds every day – result in the deaths of perfectly **healthy** unborn babies, and abortions are often performed for the mother's convenience.

The reason for an abortion is often simple: the baby is unwanted. And as Ken Ham says: 'All too many abortions have been justified by reasoning that crudely implies: "You get rid of spare cats and other animals, so why not get rid of unwanted children? They're just animals, too, so it doesn't really matter."³ But if we believe that each child is created in God's image it cannot be right to take its life, except in cases where the mother's life is in danger – which occurs in less than 4% of abortions. And far from being humane, as many think, abortion is unspeakably **cruel** – the most common method involves tearing the unborn child limb from limb.

Logically, the next step down the road of human disposability is the killing of babies **after birth** – infanticide. Ominously, some members of the medical profession make

no secret of the fact that they believe newly-born, handicapped infants should be allowed to die. There have been a number of reported cases in British hospitals where such babies have been sedated and allowed to starve to death, and no doubt other cases have been hushed up. Nobel-prizewinner Francis Crick – a committed evolutionist – wrote: 'No newborn infant should be declared human until it has passed certain tests regarding its genetic endowment and that if it fails these tests it forfeits the right to live.'⁴ Such arrogance ignores the fact that many handicapped people live very meaningful and fulfilled lives, and often bring great happiness to others. Surely every child conceived has the right to be born and continue to live?



THE FINAL STEP:

The final step in human disposability is euthanasia – the 'mercy killing' of the old, senile and infirm, and several Bills to legalise this practice have been presented to the British Parliament, so far unsuccessfully. This inhuman practice began in Hitler's Germany with the killing of 270,000 aged, disabled and infirm citizens, years before Hitler sent six million Jews to the gas chambers. Hitler's philosophy was built upon evolution and the Germans were the 'master race' which he sought to advance. Members of other races, the sick, infirm



and elderly were a hindrance to the process, and had to be eliminated. Lest we should feel complacent, it is well to note that Hitler could not have carried out his programme of euthanasia without the cooperation of the German medical profession. And there are doctors in Britain today who are saying some very disturbing things, as for example, Dr S. L. Henderson-Smith: 'Over-preservation of worthless life is both upsetting the balance of nature and cruel to the moribund individual forced to spin out a useless life in costly care.....Full function followed by full stop.'⁵ The evolutionary undertones in that remark are clearly evident. After all, surely our best efforts should be devoted to the advancement of the species, rather than wasting precious resources on those whose lives are unproductive? Such reasoning is entirely logical from the evolutionary point of view.

Evolutionary theory is also the foundation-stone of communism. Karl Marx welcomed Darwin's *Origin*, and Stalin became an atheist after reading it. Lenin once said that he would willingly wipe out nine-tenths of the population if this were necessary for communism to succeed, and communists have regularly demonstrated their utter disregard for the value of human life. A recent example is the ruthless massacre of thousands of students by the Chinese army. **In its short history, communism has been responsible for the deaths of over 140 million people!**

THE ROOT CAUSE:

It is not enough simply to oppose inhuman practices such as abortion and infanticide. It is necessary to expose the false evolutionary-humanistic philosophy which is the root cause of such a cheapened view of human life, and which robs man of his true identity. Evolution – the 'tree' which is bearing the evil fruit – needs to be cut down at the roots. A return to the high view of man which prevailed before Darwin's time – namely the Biblical teaching that man is a special creation, made in God's image – would do more to enhance the sanctity of life than anything else. The Bible teaches that human life begins at conception, and that **all** life – born and unborn – is precious to God. The Bible also teaches that man is a fallen being in need of divine salvation – a salvation provided by God, the Creator Himself, when He sent His own

Son, Jesus Christ, via a mother's womb, to die and rise again to restore our broken relationship with our Creator.

The only real basis for human dignity is the belief that man is made in the image of God, as the late Dr. Francis Schaeffer wrote: 'Without the uniqueness and inherent dignity of each human being, no matter how old or young, sick or well, resting on the fact that each person is made in the image of God, there is no sufficient foundation to build on as we resist the loss of humanness in our generation. So we would say again to those of you who are Christians: do not allow your only base – namely, the Bible – to be weakened by however subtle means. The Bible is truth in all its parts, and provides, if taken as a whole, the truth of salvation and also a base to work from in our daily lives, a base to stand on morally.'⁶

The Bible and the Sanctity of Life



God created man in his own image. (*Genesis 1: 27*)

What is man?.....you have made him a little lower than the angels, and you have crowned him with glory and honour. (*Psalms 8: 4-5*)

For you have formed my inward parts; you have covered me in my mother's womb. I will praise you because I am fearfully and wonderfully made....My frame was not hidden from you when I was made in secret...Your eyes saw my substance, being yet unformed. (*Psalms 139: 13-16*)

Before I formed you in the womb I knew you; before you were born I sanctified you.

(*Jememiah 1: 5*)

God...separated me from my mother's womb and called me through his grace. (*Galatians 1: 15*)
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SPUC, (Society for the Protection of Unborn Children), 7, Tufton Street, Westminster, LONDON, SW1P 3QN
LIFE, 118/120, Warwick Street, LEAMINGTON SPA, Warwicks., CV32 4QY
CARE (Christian Action, Research & Education), 53, Romney Street, LONDON, SW1P 3RF

For details of books, literature, and audio-visual aids on creation/evolution, please send s.a.e. to: **Creation Resources Trust**, Mead Farm, Downhead, West Camel, YEOVIL, Somerset, BA22 7DD. (0323) 675512

SECRETARY'S REPORT

Circulation of **Daylight** has continued to increase, thanks especially to members who have recommended it to their friends, but also thanks to those writers and editors who have mentioned **Daylight** or distributed flyers with their periodicals. As a consequence, we have gained 60 new members over the past year, and now count 185 members.

I cannot sufficiently express my gratitude to so many of you who have not only renewed their subscriptions but added donations towards our work. The extra you send, however small, enables us to send **Daylight** free to members of Religious Orders, 'Third World' countries, and others in genuine financial need.

Unfortunately, several copies have gone astray recently owing to us not being informed of a **change of address**. Please also inform me should your subscription need to be cancelled.

Over the past two years, **Daylight** has sold 25 "Evolution-Fact or Belief ?" videos, and sold or distributed nearly 100 copies of the book "Creation Rediscovered". Both are excellent resources, but many people have expressed a wish for a cheap, concise, documented summary of the scientific case against Evolution; a booklet they could afford to give away ! It's arrived ! In my view, **David Bird** has achieved this aim superbly, and his pamphlet is entitled "**EVOLUTION- FACT OR FAITH ?**". For a mere £2, you might convert your parish priest or evolutionist friend to creation ! I think it's worth trying - so I intend to mail a copy to all the Bishops of England and Wales, trusting in your continued support of prayers and donations. Be assured that your intentions are remembered at our quarterly Holy Mass (Tridentine), offered by one of our members.

As our building work is soon to begin, I fear that the next edition of **Daylight** will be delayed - may I therefore be the first to wish you a Very Happy Christmas !

AN.

"DAYLIGHT" BALANCE SHEET

1st September 1992 - 2nd September 1993.

Debits		Credits	
	£		£
Printing/copying	339	Subscriptions	595
Postage	347	Donations	279
Stationery/office	126	Book & tape sales	173
Books & tapes	165	Video sales	258
Videos	162	Interest	5
Telephone	8		
Subscriptions	52		
Advertisements	48		
Stipends	20		
CREDIT BALANCE	252	Initial Balance	209
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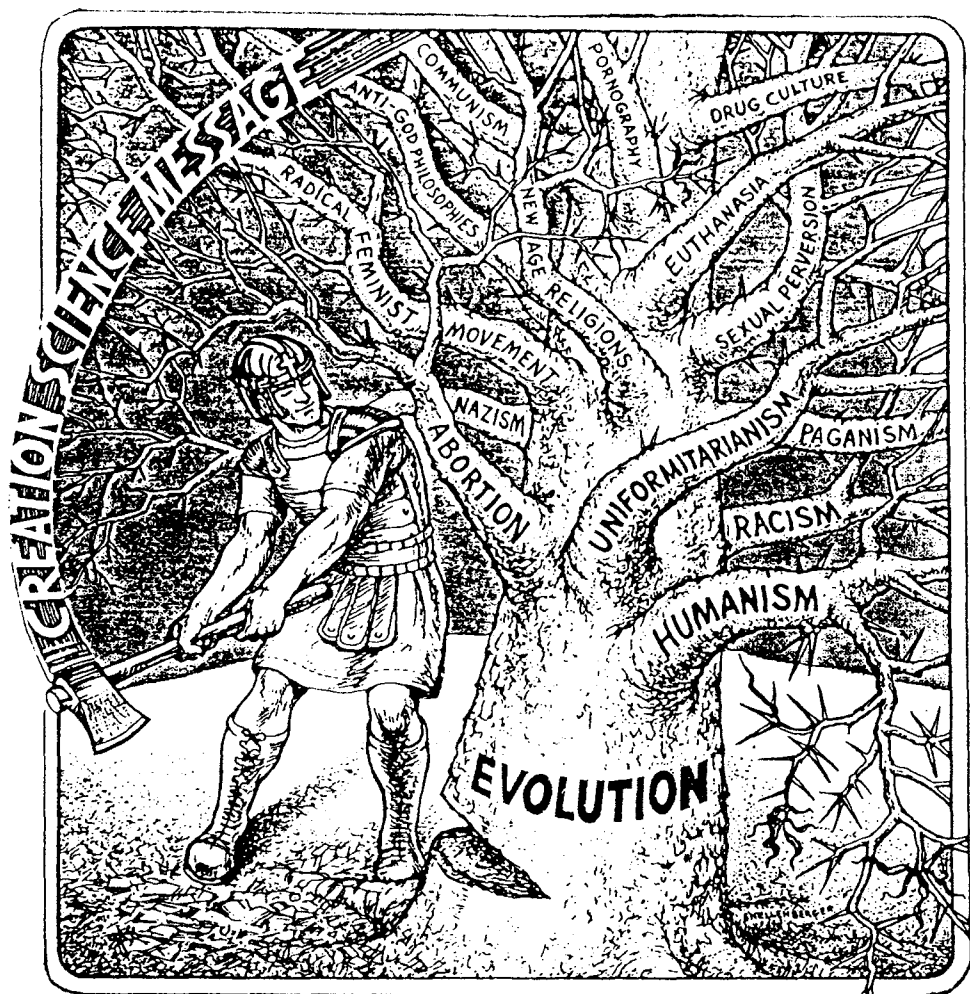
But if we renounce the hidden things of dishonesty, not walking in craftiness, nor adulterating the word of God; but by manifestation of the truth commending ourselves to every man's conscience, in the sight of God.

And if our gospel be also hid, it is hid to them that are lost,

In whom the god of this world hath blinded the minds of unbelievers, that the light of the gospel of the glory of Christ, who is the image of God, should not shine unto them.

For we preach not ourselves, but Jesus Christ our Lord; and ourselves your servants through Jesus.

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus.



Every tree that bringeth not forth
good fruit, shall be cut down, and shall
be cast into the fire.

Wherefore by their fruits you shall
know them.

Matt. 7:19-20.